



# COMMUNITY SERVICE NEWSLETTER

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## Sustainable Development Prosperity Without Growth

by Michael Kinsley

*Rocky Mountain Institute's Economic Renewal Program, Snowmass, Colorado.*

*This article, which appeared in the September 1992 WORLD REPORTER, is reprinted with permission of the author.*

The assumption that economic prosperity requires growth seems so reasonable that most of us don't think much about it. After all, we've always been told that growth is the solution to our economic problems.

This assumption is so pervasive that virtually every community is looking for ways to grow in order to solve its local economic problems. Declining communities search frantically for any new business they can find, while growing communities assume that they can grow their way out of their problems.

But to believe that prosperity requires growth is to concede the demise of thousands of communities for whom growth is simply not a realistic possibility. It also condemns fast-growing communities to a stormy and vexing future.

Fortunately there are alternatives: sustainable economic development strategies offer practical solutions to declining communities, regardless of

whether they are able to attract growth.

These strategies also offer realistic alternatives to communities overwhelmed by the side effects of too much growth. They offer a manageable future for communities that are comfortable and want to stay that way.

For the purposes of this discussion, "growth" is defined as expansion in the size of a community, for example, construction of buildings, roads and utility networks. Though an increase in business activity and creation of jobs might also be included in the definition of "growth", it will be referred to here as "development." Before we explore more thoroughly the distinction between growth and development, a brief glimpse at declining and growing communities is useful.

Business failures, loss of jobs and population, lack of opportunity for young people, deteriorating infrastructure, and loss of hope are some of the daunting problems of a declining community. The town's economy is probably based on one or two salable resources such as timber, coal, wheat, or a manufactured product. Such towns may seem prosperous until the international economy decides that the town's products are no longer worth what the town

must charge for them.

The normal response to decline is industrial recruitment, the search for any new business that might want to move in. But outside businesses are seldom inclined to invest in someone else's problems. Most business recruitment efforts in declining towns lead to disappointment. The few towns that successfully lure new business often given away so much land, infrastructure, and tax breaks that the result is a net loss to the community. Worse, in a few years, the new business may move on to a town that offers even bigger give-aways.

Salable resources are also the economic basis for growing towns. These towns are growing because their resources are in demand. But in many of these towns, the resource (for instance, coking coal) is in demand one year, while nobody wants it the next. The town experiences radical economic fluctuations, "booms" then "bust" – hence the term, "boom town."

Quality of life is the salable product in many other growing towns. They've got clean air and water, little traffic, and low crime. They feel a lot more like home than the city. They may be resort towns or towns that are attractive to retirees and second-home buyers. They may be desirable towns situated within a long commute from a city. They may also be towns that attract the new wave of information businesses that depend upon telephones, fax machines, and computers.

Past development has been beneficial to these towns. However, in virtually every fast-growing town an ill-fated scenario is played out: townspeople accept virtually any new proposal for growth because they want to maintain a healthy economy. More people move into the area and things look pretty good.

Then, the side effects hit home: the sparkling, clear air begins to turn gray, traffic slows and snarls, parking gets more difficult, doors must be locked, taxes go up, and the quaint old buildings that made the town feel like home are replaced by massive blocks

of cement and glass.

Though they bring in needed revenue, second-home and resort buyers tend to bid up the price of housing. Working people, forced to relocate many miles from the community they built, face a long, often dangerous, commute. What had been a close-knit community begins to feel like an amusement park to which locals drive each day to operate the rides and sell trinkets.

Can a community prosper without growth?

Some residents of fast-growing towns inevitably begin to talk about controlling growth. Others won't hear of it. For instance, struggling retailers appeal for more growth so that they can get more customers. But over time, increased sales are the landlord's signal to ratchet up the rent. Fast growth not only attracts more retail customers, it also brings more competitors and an upward spiral of costs: higher rents, higher taxes, and demands for higher wages to meet the higher cost of living. Cash flows faster out of the hands of the business people. Formerly relaxed and friendly business becomes tense and frenzied. "Gone fishin" signs fade into memory.

No matter how serious the problems of growth become, there will always be hard-working local business people who, for their own good reasons, appeal for more growth. Looking for justification, they will say that new taxes from growth will pay for the solutions to the growth problems. But in most cases, problems worsen while taxes increase to pay for attempted solutions (e.g. affordable housing and mass transit). Locals end up subsidizing growth with increased taxes.

Residents of growing towns find that Alice was right when in Wonderland, she said, "The hurrier I go, the behinder I get." Their quality of life, often their only salable product, begins to decline. Their sources of income – tourists, second-home buyers, and retirees who cherished the small-town character and clean environment – begin to look for the next unspoiled paradise.

Overwhelmed by cars, congestion, pollution, and taxes, residents of these overgrown towns are drowning in someone else's prosperity. Many are beginning to examine more carefully each new proposal for growth to determine if possible benefits outweigh side effects. But virtually none of these communities have realized that they need not give up prosperity as they slow down their growth, that there are sustainable development alternatives that do not require growth.

Ironically, the thousands of declining towns that would benefit from growth are seldom in a position to attract the growth with which fast-growing towns are struggling. The only opportunity for prosperity in most declining towns is development without growth.

Though the sound economy requires development, that is, vigorous business activity – it doesn't require growth, that is increased community size. A community might be compared to a human being. Human growth after maturity is cancer. When a town continues to grow after maturity, its cancer is manifest in many ways – environmental degradation, spiteful controversy, and loss of a sense of community.

But development is very different from growth. After reaching physical maturity, we humans can continue to develop in many beneficial and interesting ways – learning new skills, gaining deeper wisdom, and much more. Similarly, a community can develop itself without growth. It can create housing and jobs, expand cultural and educational opportunities, improve health and protect the public safety.

Surprisingly, there are plenty of examples of economic development without growth. One is Osage, Iowa, a town that plugged its energy leaks and is now saving more than \$900 per family per year. Money that had been spent out of town to buy gas and electricity is now additional, essentially tax-free, income. A total of \$1.2 million now stays in Osage each year. Much of it recirculates in the economy – strengthening local businesses without growth in size of the community. Moreover, the program put

local people to work plugging the energy leaks (insulating, caulking, installing new lighting). Osage's simple program is so dramatic that it has repeatedly made nationwide news.

In plugging its energy leaks, Osage plugged a huge leak in the local economy. Researchers for Rocky Mountain Institute's Economic Renewal Program have found scores of examples of towns that plugged other kinds of leaks in their local economies. By becoming more efficient, they've improved the bottom line. Rocky Mountain Institute calls plugging the leaks the first principle of Economic Renewal.

The second principle is to support existing businesses. A businesswoman in Eugene, Oregon, did just that when she started a program linking local suppliers with local buyers. In its first year, "Oregon Marketplace" generated \$2.5 million in new local contracts and 100 new jobs – just by identifying the items purchased out-of-state that could be obtained locally.

The Eugene program didn't require growth. Rather, it created more wealth by using existing resources more effectively. Like Osage, it caused locals' dollars to be re-spent more often. Each dollar re-spent within the community provides all the benefits of a new dollar from the outside, without possible side-effects created by growth.

Any town will slowly bleed to death if its imports exceed its exports. Because declining towns have lost some portion of their export capacity, they must either reduce imports or find additional exports. Two excellent ways to reduce imports are plugging leaks and supporting existing businesses. These two efficiency measures are particularly powerful when applied to the basic necessities – energy, food, water, and housing. A town that becomes more and more efficient in the basic necessities and produces many of its necessities locally, is far stronger and more economically resilient.

The third principle of Economic Renewal, encourage new local business, can be pursued by identify-

ing an under-utilized local asset and putting it to work. Until a group of women in declining Colquitt, Georgia, started canning the Mayhaw berry and selling jelly to specialty shops, residents had taken the native berry for granted as something to can for family use. A work force of 40 is now producing and selling Mayhaw jelly in 36 states, with sales doubling each year.

None of these examples required growth in the scale of the community. Therefore, each of these, and hundreds more found by Rocky Mountain Institute researchers, will work in towns that cannot attract growth. Each will also work in towns that desire less growth.

Though growth in many declining communities is unlikely, in others it remains a possibility. After pursuing the first three principles of economic renewal, these communities are far more attractive to investment. They may then be in a position to recruit compatible business, the fourth principle of economic renewal. In this process, a community assures itself that its recruitment targets will be compatible with local conditions and local goals, that the community will experience a net gain rather than being ripped off.

Careful consideration of compatibility is also appropriate in growing towns that prefer to limit growth. They can examine each growth proposal to determine if it is compatible with the desired scale and character of the community.

One compelling characteristic of the four principles of Economic Renewal is that, because they offer solutions that are sustainable over time, no matter what the condition of the local economy, their solutions are applicable to both declining and growing towns.

A global perspective is often useful when examining local problems. For instance, we know that the Earth is not growing, but it is developing. Since the economy is a subsystem of the Earth, it cannot continue to grow forever, but it can continue to develop.

In contrast to growth, sustainable development is a potent new approach to economic development that includes three important aspects: renewability, equity, and digestibility.

A sustainable economy is renewable in that it uses resources no faster than they can be replenished. For instance, logging towns will become ghost towns if they cut their timber faster than it grows back. Agricultural towns will ease themselves out of business if their level of production requires removing more nutrients from the soil than are replaced. Retirement and resort towns whose growth results in urban pollution and congestion will grow themselves out of business.

The natural resources of these communities – timber, soil and quality of life – are their capital assets. The problem is that these communities are using their capital assets as if they were income – which is like dairy farmers selling their cows to buy feed. Soon there will be no cows to feed.

When we deplete our natural resources, we are treating our capital assets as if they were income. That's what you do when you liquidate a retail business: you sell the tables, counters and cash registers to pay the bills. When we deplete our resources, we're treating the economy as if it's a business in liquidation. We spend the income, then bequeath the mess to our children.

That's where the second aspect of sustainable development comes in: equity among generations. If a local economy is based on the depletion of an important local asset, for instance a certain mineral, then future generations will not be able to make a living in the same way. Unsustainable development creates a very difficult future for our children.

Equity among different people is also part of sustainable development. If the location of certain development reduces a neighbor's property values, then the development is inequitable. The neighbors are paying the cost of the development without receiving benefits.

The third aspect of sustainable development is revealed to us when we see development not as a straight line from capital and labor through production to consumption, but as a circle that returns the by-products that are dropped at the end of the straight line when they are regarded as waste (which hinders development with ever-increasing costs). In contrast, when the by-products are reused, recycled or biodegraded, then they are regarded as resources, as capital to sustain the development cycle. A shorthand way of saying this is that sustainable development is "digestible."

The "straight-line" perspective on development leaves out the environment; the cyclical view includes it. Though environmental concerns were once seen as narrowly focused on trees and little furry creatures, it is now clear that they are essential for long-term (sustainable) economic viability. Sustainable development requires careful consideration of the "ecological threshold," the point past which an ecosystem can no longer be damaged or altered without permanent failure of that ecosystem and the economy that depends on it.

In Ethiopia 25 years ago, the land was fertile and bountiful. Nobody thought about sustainability. But each year, as the population grew, Ethiopians intensified farming practices that exhausted their soil. Now, too far down an unsustainable path, its ecological threshold crossed, Ethiopia's amber waves of grain have become parched thornbush and sandstorms.

Though at first it may seem absurd to think that this scenario could play out in our country, the American dust bowl in the 1930's is a distant, though painful, case in point. We can and must learn from these tragedies. Year after year, Ethiopians made reasonable decisions – where and what to plant, what to export – that led to disaster. Each of those decisions was no more dangerous than each decision made today by the citizens of American towns.

Recognition of the need for sustainability compels communities to confront each important decision about proposed development with the questions "Is

this particular kind of development sustainable? Is there anything about it that is not renewable, equitable or digestible?" Sustainability is sometimes difficult to determine; it can be a close call. But to save ourselves the grief of unintended consequences, it's worth asking these questions in the beginning.

In summary; while growth is often perceived as the only path to economic viability, the good news for both declining and growing communities is that there is an alternative. Prosperity does not require growth, it requires development that is sustainable.

The drama being played out in local communities – the controversy, the social and environmental side-effects of growth and decline – is not the concern of a few isolated people. Rather, it's their version of a drama that will play across the planet as the international economy impinges on each individual's life, as the population swells, and as non-renewable resources become more scarce. The global perspective makes it painfully clear that if our strategies for economic development are not sustainable, they will be terminal.



## Becoming

*by James Dillet Freeman*

Flowers underneath the snow  
Do not just wait for spring,  
They make their plans to grow.  
They know that blossoming  
Is not a sudden thing.

The urge to grow and fruit,  
Unquenchable, self-taught,  
Stirs every seed and root;  
Out of a winter's thought  
And toil, spring's flowers are wrought.

*from January 1994 DAILY WORD, published by  
Unity Village, MO 64065.*

# Is This the Global Economy or What?

by Jenifer Morgan & Joseph Hefflin

*This article is from the January/February 1994 issue of the JOURNAL OF RURAL SOUTHERN VOICE FOR PEACE, 1898 Hannah Branch Rd., Burnsville, NC 28714.*

Are you worried about escalating crime, violence, drug problems, pesticides in food, plant closings, layoffs, homelessness, and lack of affordable medical care? All are products of the emerging global economy - the "New World Order." And all will be made worse by trade agreements such as the North American Free Trade Agreement (NAFTA) and the General Agreement on Tariffs and Trade (GATT).

In the new global economy, multinational corporations locate plants where labor is cheapest, taxes least, and laws protecting consumers, workers, and the environment are weak or nonexistent. Plants move out of areas in the U.S. which try to protect workers and the environment to regions and countries where governments compete to offer the lowest taxes and fewest regulations. In the U.S., falling real wages, shrinking unions, and more "contingent" workers without benefits are direct results of this.

Public spending for education and health is dropping worldwide as multinational corporations maneuver to avoid taxes, and "structural adjustment" programs pressure debtor governments to cut spending. The New World Order is turning out to be a Global Feudalism in which concentration of wealth is accelerating while standards of living for the majority fall.

Concentration of land ownership is escalating in the global economy. Trade agreements like NAFTA and GATT and our international monetary institutions work to remove economic support and legal protections for small farms in the U.S. and around the world. Taxes and subsidies favor corporate farms, which produce primarily export crops. These are affordable mostly to wealthier consumers, while

more and more of the world's former food producers go hungry. Toxic contamination of food is growing as production migrates to areas of least regulation.

This ongoing loss of land forces farm families to crowd into cities where crime, homelessness, drugs and violence grow. Workers trying to survive take jobs, no matter what the wages and working conditions. Families and communities break up, weakening the social and spiritual fabric of life. Rootless people become easy prey for the culture of materialism and consumerism which corporate advertising offers like beautiful but poisoned fruit.

Does it all seem too complicated? There is a simple principle to remember. If an economic plan or system encourages or depends on economic growth, it is carrying the earth and its people to disaster. We are destroying the earth to keep our economic system running. In reality, Gross National Product (GNP) measures how fast we can turn our natural resources into garbage. The faster GNP grows, the closer we are to catastrophe.

It doesn't have to be this way. There are alternatives. In several regions around the world, people have developed just, sustainable and democratic economic systems.

What can we do right now? Plenty! Each of us can become part of the solution by simplifying our own lifestyle and buying as much as possible from local growers and businesses. If it costs a little more, think of it as an investment in the future. By patient building of our families and communities, we can provide for each other's needs, develop alternative structures, and gain strength to hold ruling elites and institutions accountable. And we can think globally - understanding that global organizing is now necessary to protect consumers, workers and the environment.

*Jenifer Morgan and Joseph Hefflin and we welcome your comments, thoughts, suggestions about how this major trade agreement affects your work and your community.*



# Sidewalks and Self-Sufficiency

by Bill Felker

*Though the following article, which appeared in the February 17, 1994 issue of the Yellow Springs News, is about Yellow Springs, Felker's conclusions could apply to any town.*

There has recently been debate in Yellow Springs about allowing commercial use of downtown sidewalks. As I understand the matter, proponents of the idea think sidewalk vendors would add charm and vitality to our village business section. Opponents believe that such vendors would be an inconvenience at best, a dangerous nuisance at worst.

My guess is that most people in town have not taken a stand on the issue. They probably don't really care. At least it would not surprise me if they didn't, since our downtown is not a major part of their economy.

Many of the stores that line the business district cater to out-of-towners. The other establishments, like the bank, the credit union, the food markets, the drug store and the gas stations, exist as outlets of convenience for local residents and the transient college student population. I hypothesize that for most Yellow Springs residents, these places are handy but expendable because most people do most of their shopping out of town at the larger, and sometimes less expensive, retail markets, and because most of the residents of Yellow Springs work elsewhere.

The downtown economy of Yellow Springs is simply a convenience economy. It could disappear and cause little unemployment and no hardship on most customers – only inconvenience. And so it is no wonder that at least some of its inhabitants would bristle at the thought of making a convenience economy even a little inconvenient.

The issue is one of handiness and not survival. Which points up some of the dangers of suburban living. In an upscale professional community like Yellow Springs, residents are committed to careerism, to its mobility, and to its broad national perspective. Their highly specialized fields – which pay

them the kinds of wages which make it possible for them to live in this village – look outward, not inward. Those local residents who sell to the tourist trade look outward too.

If the town is to become something other than an urban satellite, however, it would move past its convenience and tourist-based economy. It would also look inward. That would require a different philosophy, and a set of values for both shopkeeper and customer. Some of those values already exist here. For example, a number of residents shop at certain local stores, despite their higher prices, because they like the quality of the products or the personal service.

The people who are rallying to help the local organic grocery survive are also examples of an unsuburban philosophy, one which expresses solidarity between buyer and seller, and which puts personal beliefs and relationships above lower prices. The supporters of that store could go elsewhere for their supplements and their staples; that would be a little disruptive, but they all have the means to cope – their automobiles. They elect, however, to work for something they are convinced should remain in this downtown.

And they are not coming together only to preserve easy access to a product. They are practicing a classic strategy for self-sufficiency. It would seem that if the economy were to grow, either on the sidewalks or in other ways, the growth should follow such a pattern.

For example, if the town decided it would buy all its shoes or soap or brushes from a door-to-door shoe or soap or brush salesperson, that person might be able to make a living here by filling an everyday kind of need.

If the town had a local grower of carrots or potatoes or garlic, and if residents decided to buy all of their carrots, potatoes or garlic from that person, we might end up creating not only a job for a person to have in our community, we would be forming a strong economic bond which not only provided something we wanted, but a replicable and sustainable system of mutual support and development. That would be the beginning of an intentional

economy which could lead to the creation of any number of jobs which could focus on providing essential services and products – as well as convenient and fashionable ones.

It would be an economy as secure as our wills, one which depended not on lower prices and access to cars and malls, but on interpersonal commitment, and on a conviction that an economics of people strengthens everyone, and offers a humanistic environment for trade as well as an enhanced quality of life.

## Book Review

*The Spirit of Community: Rights, Responsibilities, and the Communitarian Agenda.* Amitai Etzioni. Crown Publ., N.Y., 1993, 323 pp. ISBN 0-517-59277-0, \$22.

by Robert S. Fogarty

*The following review appeared in the December 6, 1993 issue of THE NATION, and is reprinted with permission.*

Etzioni, founding editor of the communitarian quarterly *The Responsive Community*, has written widely on contemporary issues. *The Spirit of Community*, with the clear subtitle *Rights, Responsibilities, and the Communitarian Agenda*, opens with four basic propositions he believes we need to agree on before setting America right: a moratorium on most, if not all, new rights; re-establishment of the link between rights and responsibilities; recognition that some responsibilities do not entail new rights; and the adjustment of some rights to changing circumstances. The fabric of contemporary communities (defined as a series of "nesting boxes" up to and including the E.C.) had been rent by conflict (on morality, family, schools, public safety and health, hate speech) and is in sore need of repair.

After some agenda-setting discussion, there is a revolutionary "What Is to Be Done?" chapter: "*The challenge for the politics of change is to find ways to mobilize the great underrepresented majorities*" (shades of you-know-who) with a starting point - a return to Progressive-movement values that once brought corporations and corrupt politicians to heel

and made government responsive to the people. For Etzioni the kinds of reforms now needed involve financing congressional elections with public funds just like presidential contests; curbing the flow of private money into Congress and banning PACs; reducing the cost of running for office; promoting the disclosure of political processes (a tougher lobbying bill); enhancing the role of political parties; restoring honest debates among candidates to reduce the effect of sound bites, of what is called teledemocracy.

What Etzioni wants to infuse in the political process is energy, concern for the common good, and less corruption and favoritism. Much of his agenda is the same as Clinton/Gore's, and it is compelling until one looks at the details, contradictions and omissions. First, there is virtually no discussion about what happens to groups or individuals outside the "rights" arena when such a moratorium is called. Should gays in the armed services, advocates for the disabled or right-to-life people all stop their advocacy and get to the back of the bus because we have to save the family and children? Second, along with the usual culprits (lobbyists, spineless politicians, inept parents), a new sinister figure emerges in the abstracted form of the "Radical Individualists" (capitalized) who always seem to be associated with cases brought forward by the A.C.L.U. Third, there is –despite the disclaimer that the "Communitarians" (also capitalized) are trying to restore "communities without puritanism or oppression" – more than a hint of a *Tom Brown's School Days*-style exhortation about virtue, school spirit and pluck. When a concrete solution is offered to an issue (paid leave for family responsibilities), Etzioni proposes (without giving any figures) that corporations provide six months of leave and another year and a half of unpaid leave. There is no discussion of seniority rights, the relative ability of large and small companies to pay for such benefits or the usual stuff of policy analysis – that's all left for the reader to guess about.

Saving families and discouraging divorce is one cause that Etzioni clearly supports; how to do it is another matter. Hesitatingly, he approves of a waiting period before couples who have divorced can remarry. Since there is no federal jurisdiction in this area and the proposal is contrary to liberalizing tendencies in all states except Oklahoma (his exam-



ple), that leaves as the only option for implementation the slow state-by-state approach – hardly a radical agenda. On the correlative issue of whether the age for marriage should be raised, he is, for example, silent. Throughout the book the reader is faced with testimony from psychologists, sociologists and religious figures about the need to control impulses, to restrain individual desire in the face of communal good – the Sylvester Graham remedy. At its heart *The Spirit of Community* has a moral agenda, including a call for schools to provide classes in moral education. But the most difficult questions concerning teaching moral values cannot be solved by reference to studies by psychologists who favor, say, the Kohlberg method, because that ignores the civil liberties issues raised by individuals or families who object to a particular form of moral education.

Etzioni ends with a plea that this is just the first step in an ongoing dialogue. Surely such engagement is not furthered by setting aside the hard questions. The communitarian agenda favors mandatory testing for pilots, railroad engineers or anyone who holds the public safety in his or her hands, and applauds the efforts of local police to curb drunk driving by using "sobriety checkpoints" and even "drug checkpoints" to monitor illegal activity in some urban areas. What, however, about checkpoints in middle-class suburbs where there is also heavy drug use? Rarely does he mention the courts as an arena for the resolution of disputes, and he seems to have a positive distrust of anyone – particularly the A.C.L.U. – who tries to use the legal system to defend individual rights against state intrusion. As any law professor will tell you, hard cases do not make for good law, but avoiding them makes for even poorer social policy. Etzioni seems to believe that social consensus and community are easily achieved and that "most" people will agree on things. These Communitarians remind me of the Saint-Simonians, who wore a special waistcoat (symbolizing community solidarity and support) that could neither be put on nor taken off unassisted because it was buttoned up the back.



## Readers Write

### About Griscom Morgan

We have come to know from the recent Community Service News about the sad demise of Griscom Morgan on October 14. We were shocked and surprised as we had not heard from any other sources about his passing. Even though it is very late, we send you our heartfelt condolence on the demise of Griscom, whose life, philosophy and community concept continue to inspire those who aspire for community living. He was upholding the concepts of Arthur E. Morgan, his father. We could feel the spirit of Mahatma Gandhi in his life and work. We know his mortal loss has left a wide gap in Community Service, and we are sure there will be a dynamic group to continue the legacy of the late Arthur Morgan and Griscom Morgan.

*K. Viswanathan and family, Kerala, India*

### About Kerala, India

I enjoyed Christmas of '91 and '92 in South India with my Earthwatch research team. Our studies of the good life in Kerala were marked by transition. A summary explanation of the Kerala phenomena in a whole Earth context is possible, but full understanding requires much sharpening of detail. The Earthwatch Expedition to Kerala in 1994 will look closer into the unusual wellness characteristic of the children and long life of the adults there. Dr. C. R. So-man, Professor of Nutrition, Medical College, University of Kerala, has accepted responsibility as principal investigator.

The preliminary conclusions of our research have been reported to six conferences and professional meetings in 1993. Our studies were guided by two assumptions about our future. The first is based on evidence and the second on optimism. (1) Resources available to each of us in 2050 will approximate the resources now available to citizens in Kerala. (2) Production of life quality can be as efficient here as in Kerala.

In Kerala and in our future, resources will be short and human time will be surplus. A new appreciation of efficiency is required, efficiency maximizing

the use of human time to minimize the use of resources in human processes supporting quality of life. Our human relationships will have the desirable characteristics of family and community. Our material relationships will be more communal and less individualistic.

*William M. Alexander, San Luis Obispo, CA*

### **About Women in Kenya**

I am a social worker on voluntary basis, working under PRE INTEX KENYA, whose objective is to improve child, family and community services which alleviate the burden of rural women and children in order to improve their status and role in society. The main purpose of my community service agency is to inspire women to evaluate their lives and to find whether, individually or collectively, they can help improve village life. I need your help to locate people to be partners with us for helping in social development projects for rural women in Kenya. I will send full information to any Americans who link with me.

*Joseph W. Khisa, P.O. Box 22646, Nairobi, Kenya*

### **About Joseph Ferry's "When the World Goes Stop"**

I have read and re-read Joseph Ferry's "When the World Goes Stop," each time engendering new impressions and ideas. I tend to agree with Illich's ideas and "regime of scarcity" analysis; and respect the people living an alternative lifestyle in or outside of an intentional community. I have met people who choose to own nothing save a few clothes and books, yet are far from powerless. They are spokespersons for social change, perhaps somewhat like Tommy Dunphy.

*Ruth Zalph, Delray Beach, FL*

## **Announcements**

### **Intentional Community Forming**

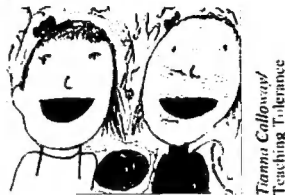
We are looking to gather people of all generations who have the desire to be on the ground level of setting up an intentional community. One of our fo-

cal points is creating a Friends School with the Arts at the core of the curriculum. We are northeast Tennessee, approximately 1.5 hours east of Knoxville, and have 125 acres of mountain land with the possibility of annexing about 200 acres more. The land is mostly woodland, with some fields and pasture, and there are several buildings on it. In keeping with our Quaker values, we have a commitment to simple, sustainable living. If you are interested, call or write Randy Orr or Georgi Schmitt, Rt. 3, Box 345, Sneedville, TN 37869. Phone: (615) 272-0416.

### **Teaching Tolerance**

Teaching Tolerance is a new magazine designed to advance multicultural and tolerance education. Published twice yearly by the Southern Poverty Law Center, it is free to educators. The organization also provides text and video teaching packages, like the currently available *America's Civil Rights Movement*, at no charge to schools.

The Teaching Tolerance project is designed to reach students at an early age. After only eighteen months, over 36,000 schools are using the Teaching Tolerance materials in their classes. For more information, or to make a donation to the project, contact Teaching Tolerance, 400 Washington Ave., Montgomery, AL 36104.



### **Warning to Humanity**

The Union of Concerned Scientists has published "Warning to Humanity," a sheet of facts and suggestions regarding the environment and population of our planet. Write to UCS, Dept. N, 26 Church St., Cambridge, MA 02238. Cost: \$3/50 copies, \$5/100 copies, \$16/500 copies.

### **News/Views**

*News/Views* is a biweekly compilation of articles on peace and justice from newspapers across the

country. Supported by the Atlanta (GA) Friends Meeting, its purpose is to present articles reflecting a world free of war and the threat of war, a society with equity and justice for all, and an earth restored and protected for future generations. Send \$15 to News/Views, 1700 W. Paces Ferry Rd. NW, Atlanta, GA 30327.

### **Holistic Resource Management Starter Course**

April 27-29, 1994 at Grailville, Loveland, Ohio (30 miles NE of Cincinnati).

An opportunity to learn to manage your farm/business for maximum profit and independence, to preserve a future for your children, to build your local community, and to capture the most free sun dollars available to you.

Cost: \$295 for the first person; \$150 for the second person. Lodging/Food: Grailville Conference Center, \$17.50 double occupancy; \$16.50/day – includes 3 meals. Instructor: Ed Hartsof, HRM Registered Educator.

For more information, contact Ed Martsof / Arlene Musselman, Route 3, Box 463, Morrilton, AR 72110. (501) 727-5659.

### **Community Service Newsletter**

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Community Service, Inc.  
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#### **Membership**

Membership is a means of supporting and sharing

the work of Community Service. The Basic \$25 annual membership contribution includes a subscription to our bimonthly Newsletter and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, foreign membership is \$30 in U.S. currency.

### **Have Your Friends Seen The Newsletter?**

Please send the names and addresses of your friends who might enjoy receiving a sample NEWS-LETTER and booklist. If you wish specific issues sent, please send \$1 per copy.

#### **Editor's Note**

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

#### **Editor's Note #2**

We occasionally exchange our mailing list with a group with similar purposes, such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

#### **Address Change**

If there is an error on your mailing label, or you are moving, please send the old label and any corrections to us. It increases our cost greatly if the Post Office notifies us of moves, and you will not receive your newsletter promptly.

#### **Consultation**

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings

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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 4/94. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.*

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